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THE

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T. FANNING, EDITOR.

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## SPIRITUAL LIGHT—No. 2.

WE have already called attention to the *a posteriori* theory of Spiritual Light, and we think that we have shown the *data*, derived from observations of nature, unassisted by revelation, are not sufficient to lead us to God. We have also stated the *a priori* doctrine, which says, "there is a living, acting self-energy, in the human soul, quite adequate for all spiritual illumination and guidance," and now, we deem it not only proper, but also quite necessary, to notice some of the dangerous tendencies of these popular views. In the examination of any subject, whatever, it is very important to understand clearly, the terms of each proposition stated. The very simple nomenclature of Chemistry, for instance, enables the student of nature, to acquire vast funds of valuable information, with quite a small amount of mental labor. Mathematical definitions, also lead the inquirer to exact conclusions.

Regarding matters of a Spiritual nature, however, there is quite a war of equivocal words, as confusing as appeared with the descendents of Noah, when their language was so confounded that they could not understand each others speech. The various religious parties differ so widely, in the use of the terms employed, that they, by no means, understand each other. When, for illustration, the words *knowledge*, *faith* and *opinion*, are used interchangeably. Men can have but faint conceptions of each others thoughts.

Aristotle affirmed that "judgments are of three kinds, viz: *problematical*, *assertive* and *demonstrative*, or the results of opinion,

faith and knowledge." Mr. Thompson, in his "outline of the laws of thought," maintains that, the *problematical judgment*, is neither *subjectively* nor *objectively* true; that is, it is neither held with entire certainty, by the thinking subject, nor can we show that it truly represents the object, about which we judge. It is a mere opinion. This opinion, is but a notion, impression, thought, or conclusion, attended by no evidence, or reliable information; and therefore, possesses no higher authority than fancy, or the most empty speculation. It is but an opinion to attempt to judge, in reference to *variable* things, as the future actions of men, and our best course, in doubtful circumstances. The Apostle, seemed to appreciate this matter, when he directed the Roman brethren, to "receive each other, without reference to differences of opinion." As mere matters of opinion, can never become subjects of examination, they can have no connection with the christian religion, and therefore, they must be unprofitable. All attempts to evolve truth from opinions will prove abortive. The *assertive judgment*, involves the subject of belief, or faith. The problematical disappears, as we approach the arena of confidence, but while we may be fully persuaded of the truth of our conclusions, we cannot compel others to coincide with us.

Faith is the product, of correctly understood testimony. The Apostle Paul says, "faith is the confidence of things hoped for, and the evidence of things not seen," that, "by it, we walk," and "that it comes by hearing, and hearing by the word of God." These things being admitted, we cannot doubt that faith in God, in his Son, and in the resurrection—is the product in the human heart, of divine revelation. *Demonstrative judgments*, or Mathematical certainty, can have no place in religious investigations. Demonstrative evidence, in fact, precludes moral testimony, or faith, and casts aside all the evidence we can have with regard to the existence of God, life from the dead, and immortality beyond the tomb. If these things are admitted, we may gravely inquire, what has reason done to enlighten us spiritually? We lack data to prove that science has crossed the deep gulph which interposes between this world and the next. Science we are assured, belongs to the world, is limited and worldly; but it shed no light beyond death for four thousand years. The prophets, had, it is true, through intimations in messages by the Father, slight, feeble, and a few unsteady rays as to the future; but "Life and immortality, were brought to light in the Gospel." Where science ceases, revelations of the spirit begin. Hence, all reasoning from

the world without or the imaginary divinity within, fails to afford the slightest intimation of spiritual light.

In this brief examination of the various theories, relative to the origin of spiritual light, we should not omit a notice of that most popular of all classes of theorists, known as "*Mystics.*" They profess to be the constant recipients of revelations from the spirit land, through their emotional nature; and they "know the communications are from God, because they feel them in their hearts." The sons of Ham, generally belong to this school—all Quakers, Shakers—and revivalists of the mourning bench persuasion, are also, advocates of spiritual revelations through their sensibilities. It is strange, that this is the largest school in our country, of this century; and that so many otherwise intelligent and good people, are the victims of a system that they ought to see and acknowledge, has never added a thought, expression, or principle, to our stock of spiritual light, plainly set forth in the Book of God. Still, its advocates, frequently seem spell bound, and no Samaritan Wizard, or African charmer, ever made higher pretensions than the manipulators, in the great "outpourings of spirit," and "most wonderful conversions of our age." It will be but just to say that, while the hundreds of thousands of persons of this century, known as Christs Disciples, were, many of them, at least, brought up under this mystical influence, with the impression that, the operating power was spiritual; but now, they regard it not the work of the Holy Spirit, but the result of animal power.

With these statements, it becomes our duty to set forth, in the plainest terms, what we consider the only correct teaching regarding revelations of the spirit and spiritual light and influence, as revealed in the sacred oracles. We rejoice in the belief that all christians are led by the spirit, and that if any man has not the Spirit of God, in the words of an inspired writer, he is none of his.

The whole subject of revelation is given, in very few words. Paul says, "God who at sundry times, and in divers manners, spake in times past to the fathers by the prophets; hath in these last days, spoken to us by his son." Heb. 1: 1–2. Are the revelations through the prophets, and through God's Son, all that the world possesses? Beyond these, we know of no Africans, Indians or other tribes that enjoy the slightest indication of spiritual light. Have Mormons made additions to the light of the Bible? Moses, the prophet of God, was the first accredited wri-

ter by the Divine Spirit; and John the beloved disciple of our Savior, was the last. Some 1490 years before Christ, according to our chronology, God saw proper to give the covenant; or "the ministration of death, written and engraven on stones, which ministration was to be done away," and the last message of God to the world, was through John, about the close of the first century of our era.

During the sixteen centuries from the giving of the law, at Mount Sinai, to the closing of the Revelation, God spoke by prophets, priests, kings, warriors, shepherds, tax-gatherers, physicians, fishermen, carpenters, scribes, lawyers, and tent makers, but in every instance it was God, who spoke; and hence, the perfect harmony, notwithstanding the diversities in the character of the writers. It is important to know how much of God, and how much of man was in the different portions of the Divine record. Paul says, "God spoke to the Fathers by the prophets, but hath in these last days spoken to us by his son." It is said "Moses went up to the mount, and God answered by voice." Ex. 19. "And God spoke all these words." Ex. 20–1. It is said, "and Moses wrote this law." Dan. 51–9, and, commanded the Levites to take this book of the law and put it into the ark of the covenant of the Lord their God." Deu. 31: 25–26. It is added, "when all Israel is come to appear before the Lord thy God, thou shalt read this law before all Israel, in their hearing." Deu. 31-11. With this, accords the statement of James, "for Moses of old time, hath in every city them that preach him, being read in the synagogue every sabbath day." Ac. 15–21.

All the writers of the Old Testament were equally explicit as to the manner in which the Heavenly Father communicated his will. It is said, "and he gave unto Moses, two tables of testimony, tables of stone, written with the finger of God." Ex. 31-18. It is further affirmed that, "Moses went down from the mount, and the two tables of testimony were in his hand; the tables were written on both sides, and the tables were the work of God, and the writing the writing of God." Ex. 32: 15–16. The origin and full history of writing is beyond our reach, but for our present purpose, it is enough to know that God is the author of all that Moses and the prophets recorded as revelation.

The exact manner, in which spiritual communications were delivered should be clearly seen. Isaiah, in opening his revelations said, "Hear O heavens, and give ear, O earth; for the Lord hath spoken." Again, he said, "the Lord spake unto me, *saying*."

Jeremiah, if possible, is still more explicit in his declaration, "and, the Lord said unto me," "Behold, I have put my words into thy mouth." Jeremiah 1, 9. In Ezekiel's testimony, we have the following, "The words of the Lord came expressly unto Ezekiel, the priest." Ez. 1, 3. But why need we multiply quotations? All the prophets agreed that, what they spoke was from the Lord and not of man, and moreover, whoever refused to hear what they said, hearkened not to the voice of God, and by refusing to hear, they resisted the spirit of the Father. In the solemn fast of the Israelites upon their return from the seventy years of captivity at Babylon, the Levites stood up to make confessions for their nation, and after recounting many of the mercies of God, they bitterly lamented that, their people had, "Dealt proudly and adheared not to the law but withdrew their shoulder and hardened their neck, and would not hear. Yet many years didst thou forbear them, and testified against them, by thy spirit in thy prophets, yet would they not give ear." Nehemiah, 9, 30. The proto-martyr Stephen, excited the Jews, to stone him, by quoting, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit, as your fathers did, so do ye." Ac. 7, 51. The fathers resisted the Spirit, by refusing to hear the prophets, as already shown from Nehemiah, 9, 30, and the murderers of Stephen made sure work in resisting the Spirit —the voice of God, by crying out with a loud voice, and stopping their ears." Ac. 7, 51.

The manner in which the Spirit operated upon the Apostles and multitudes is beautiful to contemplate. On Pentecost, he descended upon the disciples, and "Peter stood up and spoke as the Spirit gave him *utterance*." Ac. 2, 4. The people who heard these great words of the Spirit, were cut to the heart; and all who heard with understanding, as did the Jews in the days of Ezra, inquired, "what shall we do?" Ac. 2, 37. In every instance, the Spirit *spoke* in words which the humble fishermen of Galilee, could easily comprehend. No man, indeed, ever thought of spiritual direction, who did not hear the words of the spirit, and hence, we feel perfectly safe in saying, that God's revelations were made to no one, except in words adapted to the condition of the individuals addressed. We have found no evidence that the Almighty ever made a communication to mortals, but in words. "The Lord said to Ananias, arise and go into the street which is called straight, and inquire for Saul." "The Lord *said* go thy way." Ac. 9: 11–15. "The Spirit *said* to Peter, "Behold three men seek

thee, *arise* therefore, and *go* with them." Ac. 10, 19. We certainly cannot be mistaken, as to the manner by which the Spirit calls men to perform special missions, such as visiting persons and places and preaching the Gospel to them.

Many, we are aware, are prepared, as to the manner in which, "the Spirit bears witness with our spirits that, we are the children of God." There can be no confusion on this subject, if we regard the word of God, as the end of controversy. A witness, is one who testifies to the truth of a proposition; and we rejoice in the confidence that, the Good Spirit is a witness to every christian, that his name is written in the book of life. But the question is, *how* does he bear witness? Paul will answer. He said, "and now, I go bound in Spirit to Jerusalem, not knowing what will befall me there; save that, the Holy Spirit, WITNESSETH, in every city, *saying*, that bonds and afflictions abide me." Ac. 20, 22. It will be seen in this instance at least, that the Spirit bore witness to Paul by *telling* him what awaited him. We presume, that more on this subject, to one who believes the Sacred Scriptures will be unnessary.

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## STATE OF RELIGION,

### IN DIFFERENT COUNTRIES OF THE EARTH.

THE proverbs of the different nations of the earth, constitute a kind of monumental record of their intellectual and moral *status*. There are, indeed house-hold words, and adages that give an insight into all the workings of society. Expressions of a religious character, lead us, always to form a judgment, with reference to the people who employ them; and we have thought for many years that if we could make a faithful collection of the words and phrases in every day use, of a religious character, in different countries, we would have it in our power to make life pictures of the different states of religious society. While we trust that we shall not give our readers ground to expect too much from our feeble efforts, we must own that we feel in our soul, an ardent ambition to understand clearly the workings of the different kinds of religion in the world, and to be able to picture them forth in

an intelligible shape to our contemporaries. It is said that, our notions of beauty, arise from contrast; but whether this is true or not, we are assured that a very large amount of our stock of information springs from comparison. There are true religions in the world, and false; and could we fully appreciate the inward and outward workings of each, our means of improvement would be very satisfactory.

In historical sketches of the religions of the different sections of the earth, there are different aspects of each particular section and people demanding attention. Paul said of some in his day, "He is not a Jew who is one outwardly but he is a Jew who is one inwardly;" from which we may infer that persons are not always what they outwardly appear to be. We are in the habit of thinking that Rome—papal Rome—particularly, is wholy corrupt; that from the crown of the head, to the sole of the foot, there is no soundness, but wounds, bruises and putrifying sores, that have not been mollified or bound up, and yet, God evidently, has a people even in that deepest sink of iniquity. They are not all Romans, who are of Rome or live in Rome. There are thousands of people in Romish Territory, ardently struggling to free themselves from the chains and manacles that have held them to the earth. There are multiplied thousands who read the word of God, and understand much of the truth as it is in Jesus our Messiah. Not only so, but there are many no doubt in Rome making noble efforts to practice the religion of the Savior. Hence, the necessity of laboring to collect encouraging information from even Rome, from the islands beyond, from Asia, and from every section of the eastern continent. Much of high value, we are still entitled to from the old world.

It will be of immense value to us in America, if we can get faithful pictures of what is doing in England, by the disciples of our Lord. We promise to employ our best powers to collect from the brethren in the British dominions, across the waters, and on this side, true accounts of their religious condition. This character of information we doubt not will be of profound interest to us, in the States. We are also assured, that exact information in reference to the religious operations in the different sections of our own country, will be of essential service to all. The habits and religious modes of thinking and doing, are somewhat different, in New England, from what they are in Old England, in New York, in the great West, or in the Southern States of our confederacy. The influences, in fact, in cities, are quite differ-

ent, in many respects, from what they are in the country; and should we prove competent to give our readers fair representations of some of these most important differences, we shall rejoice in the hope of serving our generation advantageously. It will at least be our ambition to excite an interest on the subject of collecting practical information from the different sections of the world, which will be profitable to the whole, and to every part.

## EDUCATION.

We presume it would be expected that, in offering suggestions relative to the *value* of correct training from childhood, the various departments of parental labor, should come under review. It will be remembered that, Solomon said, "Train up a child in the way he should go, and when he is old he will not depart from it." Do parents, generally believe this doctrine? Do they possess faith that all who are properly trained, give undoubted evidence of it through life? There seems to be no exception. The churches, and the people generally, seem to be satisfied from the vicious behavior of many; from the cradle that, the dogma of total depravity is true. We admit that vice is in many instances, manifest from a very early period in the history of children; but the existence of so many exceptions to the supposition, must fully disprove the doctrine. We have seen so many reared by christian parents—persons who are really christians in heart and in life—that we cannot doubt the practicability of bringing up children in the "instruction and admonition of the Lord." This, in fact, is the greatest labor of christian parents; and if the people of God, would but take the matter to heart, and labor faithfully, success would be inevitable.

We may in future numbers of our paper, find space to examine, not only errors regarding the proper training of childhood, but also with reference to youth in general. We would indeed, be much pleased, to examine that indispensable training, so essential to the spiritual welfare of all christians, and without which no one can be saved. In the day of eternity, the righteous Judge will say, "well done good and faithful servants. You have overcome—you have washed your robes, and made them white in the

blood of the Lamb. Enter thou into the joys of thy Lord." This will be the just reward, of wise education—of self-denial, watchfulness, humility, patience, long-suffering, forbearance, and love to God and man. Having been engaged in schools for some forty years, we may yet have the privilege of offering our views upon common school education; academic influence, and the tendency of college education. In conclusion, we repeat that it is difficult to see the exact line between education and moral training; or rather that, it is difficult to find correct education, out of the Christian Institution. Should we not re-examine this matter, brethren?

## DO YOUR DUTY.

I WISH to ask christian girls, do you study to perform your duty, or do you live carelessly before God? You have given yourselves to him, do you live in his fear? Is your heart in the profession you have made, and does it influence your every day life?

Before retiring, each should question herself, have I acted today in such a manner that my Father looks upon me with kindness? Did I spend the morning well, and have a good influence on others? Did I cultivate a pleasant temper, or was I angry and impatient? Did I speak in tones I would not like to hear my little sister imitate, or my brother reject? Did I respect the wishes of my parents? Girls who wish to form christian characters, should thus "talk with their past hours, and ask them what report they bore to heaven." If upon examination, they find this conduct has not been influenced by the "gentleness of Christ," it should bring a change for the next day, and repentance for the past.

Girls, do study to be sincere towards God. There is so much worldliness and frivolity, the heart hungers for an influence to render it tender, gentle and Christ-like. Live at his feet in humble prayer. Do your duty reverently.

The influence to your characters will be, as dew to the flowers, as the pleasant rain to the mown grass. You may save an unbelieving father—a brother who is walking in the way that leads to death. How pleasant at the end to know, I have done my duty.

C. F.

## SARAH, WIFE OF ABRAHAM.

NEXT to Eve, Sarah is worthy to be mentioned among the great women of the world. We speak her name as if she had lived but yesterday, and it seems as familiar as that of an old friend.

The wife of Abraham, the friend of God, the father of the faithful, could not be forgotten. Her name first occurs Gen. 11, 29, "The name of Abram's wife was Sarai." He speaks of her as the daughter of his father, but not the daughter of his mother. She went with her husband in all his travels, and is referred to in the Bible, as a model of conjugal affection. As we said before, we are glad she was not perfect. The biography of the Bible is different from that of all other books. Faults of character are spoken of as freely as virtues. When Abraham told Sarah to do as she pleased with Hagar, she dealt with her so hardly, she fled from the face of her mistress, but the angel of the Lord told her to go back, and submit herself, under her hands. On another occasion, it is said, "Sarah therefore laughed, saying, after I am waxed old, shall I have pleasure? My lord being old also." It was asked why Sarah laughed? Then Sarah denied, saying, "I laughed not, for she was afraid." And he said, "Nay, but thou didst laugh." It is a comfort to human beings now, who are so conscious of frailty, that such honorable mention is made of one who possessed some of the same weaknesses with themselves. Peter exhorting Christian women to adorn themselves with the meek and quiet spirit which is of great price in the sight of God, gives Sarah as an example. He says, "She obeyed Abraham; calling him Lord."

She is also mentioned in Hebrews as a model of faith, "because she judged him faithful who had promised." I have no doubt Abraham was a man who commanded the greatest respect and reverence, from his pure and devoted character; and there would be many more women like Sarah, if they had husbands like Abraham.

I do not suppose Abraham told Sarah that God had required him to sacrifice their only son, born when she was about 91 years of age, and he 10 years older. He rose early the next morning, after receiving the command, and started to Mt. Moriah. A pleasant writer speaking of his obedience to God says, "Sarah stands watching the steps of Abraham and her child, along the dewy

side of the far hill, and praying that her bright boy faint not. Would she have watched their path so silently, if she had known that he was going up, in his young beauty, to be slain, as a white lamb for sacrifice?" Could she have answered to the question, "Where is the lamb my mother?" Could she have said, "God will provide a lamb, my son." No, man was made for such stern conflict. God gave command to Abraham, not to Sarah. *He* stood up, laid the wood upon the Altar, bound his boy, and laid him on the wood. "He held his loved, his beautiful, his only son, and lifted up his arm and called on God, and lo! God's angel staid him." Could she have nerved herself to such a fearful duty? Gen. 23d, begins, "Sarah was 127 years old. She died in Kirjath-arba, and Abraham came to mourn, and weep for her. He begged the children of Heth, if they were willing for him to bury his dead out of his sight, to let him have the cave of Machpelah. It was made sure to him for a burying place, and there he laid the wife of his youth, the companion of his old age, to wait his coming—to wait the trump of God calling to life immortal.

C. F.

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## CHURCH HISTORY—No. 2.

### SUGGESTIVE THOUGHTS.

WHILE it is impossible to fully understand any department of history, except at the close of a complete historical course, it is absolutely essential to success, in the prosecution of our investigations, to comprehend clearly, in the first place, the main purposes before us. Our success for instance, in Geometrical investigations depends mainly, upon seeing clearly at the outset, the point to be proved. If the proposition is that, "when one straight line meets another straight line, the sum of the adjacent angles, is equal to two right angles," or that, "the sum of the three angles of a triangle, is equal to two right angles," we must first understand the terms of the proposition, and then we can proceed with perfect certainty to the conclusion. It is said, that Sir Isaac Newton, after looking fully in the face, the announcements of

Euclid's problems, very rarely found it necessary to read over the process of the demonstration; but could see through the whole reasoning at a single glance, and arrive at undoubted conclusions.

It is vain to attempt to teach a child the contents of any book, without in the first place, impressing upon the young mind, the purpose of the treatise. This character of learning in modern times, is most appropriately denominated, "*subjective*," knowledge. The idea, of the existence of the great cause of all things, is subjective, and should we be so fortunate as to give a complete description and character of the Creator of the Heavens and the earth, we would style the knowledge, "objective," meaning that,—the subject in the description had taken form.

Whether, we are conscious of it or not, all of our knowledge, is both subjective and objective. We first grasp the substance, the main thought in reference to the subject before us, and when we get the full idea in form, we say that it is objectively ours. In Logical investigations, our best authors assure us, that whether we know the logical process of proceeding from terms to judgments—from premises to conclusions or not, we are compelled, always in the very nature of things, to proceed logically. That is to say, before the science of logic was known, men reasoned logically. That is, in all investigations, a knowledge of elementary terms, enables each thinker to proceed from premises to clear and irresistable conclusions.

If the purpose is to give the pupil information regarding the English language, first, impress substantially, the thought of characters, representing sounds; and secondly, that sounds or words, represent ideas; and in a short time, the parts of speech may be announced, and so framed into system and order, as to give perfect satisfaction. Like rules may be laid down with regard to all the ordinary branches of school learning. The study of Chemistry, most satisfactorily suggests the true process of all our investigations. Give the inquirer, the idea that the science is intended to give a knowledge of substances, and then, with the correct idea of elements and affinity, there is but little trouble in giving complete information in reference to all bodies. Whether we are prepared to admit the truth of these statements or not, in all religious investigations, we are obliged to proceed from the subjective, to the objective. The Heavenly Father said to the Jews, "Hear oh, Israel, the Lord thy God, is One Lord." In this quotation, the grand substantial thought is first given, and afterwards the formal details are supplied, and God is contemplated in that objective

and imposing form, which quite fills the soul with wonder and admiration, at the conception of One so perfect and lovely, in all his glorious manifestations. In opening the way for studying Church History, it will be important in the first place, to study carefully the meaning of

## HISTORY IN GENERAL.

By *History*, we understand a record of the past. The very distinguished scholar, Uberweg, Professor of Philosophy to the Universily of Konigsberg, in his learned work which has recently reached this country, says, "History, in its objective sense, is the process by which nature and spirit, are developed. History, in its subjective sense, is the investigation and statement of this subjective development." While this deffinition may seem rather intricate, and as some might urge, learned, for the plain christian reader, we are inclined to think, it will richly repay for a careful study of it.

It is obvious that there are various kinds of history.

*Natural History*, has reference to the striking events in the physical world, comprehends the creation and all natural phenomena. In this department, we might include the unfolding and spreading out the heavens, the creation of the earth—its six days of adjustment for our residence, including the mineral, vegetable and animal kingdoms, with their endless varieties and changes. It is quite apparent that there is ample scope for many labored and valuable treatises, in this department of history, but to which we can only refer incidentally in the progress of our work.

Under the head of *Ethnology*, in modern times, the profoundest researches have been instituted, intended to explain the origin of nations, the assumed genera and species, and astonishing varieties of the human family. But to this date, no one, not even Mr. Darwin, has thrown any clear light upon the subject. Science has made no revelations, as to the creation of man. Hence, we are compelled to fall back upon the idea of miraculous labor in the creation of man from the dust of the earth, and of woman from the rib of the first man.

Regarding the *varieties* of the human family, ignoring differences in genera and species, we are dependent for all reliable knowledge, upon the doctrine of the miraculous *marking* of the

sons of Noah, and their offspring. For reasons that no mortal can comprehend, the external and internal nature of the children of Shem, are not identical with that of the off-spring of Japeth; and the physical, intellectual and spiritual nature of the descendents of Ham, differs somewhat from that of the other branches of Noah's family.

But while we might perhaps solve some unimportant problems in Ethnological details, the field would be two wide for our present purposes, and therefore, we must still narrow down the area of our investigations.

*Profane History*, or as it is frequently called, *Secular History*, comprehends what may be styled the history of the world—meaning particularly, the life of humanity. It relates to temporal existence, embracing its internal and external aspects, with all the actions and events connected with human life. To this division of history belong, strictly the rise of nations,—their records, governments, and end. The wars of our frail humanity, must necessarily be included with the worlds intellectual attainments, and both the favorable and unfavorable efforts in self government, must be classed under this head. The name of our paper—"THE RELIGIOUS HISTORIAN," implies that, our object is to examine a very small division of history, but narrow as it may at first seem, it is of the greatest moment to our race. It will be easily perceived that, there are factors in religious history, whose value should be examined separately. We must determine the meaning of religion in the first place, and then we must ascertain, if there are different denominations of religious history.

With a correct understanding of these elements of religious history, we may be the better prepared to appreciate their combined results, and we will therefore, offer a definition of the subject of

## RELIGION.

The word religion is from the words, *re*, again, and *ligo*, to bind, and should be rendered, to re-bind, to bind back—and the noun signifies a re-binding. It implies that man had strayed from his Maker, and religion is intended to bring him back to his Father's house. There seems to be no original reformatory principle in our race, and hence, human beings left to themselves, have in

no period of the worlds history, given evidence of even a desire to change from the gratification of the passions. Consequently, the theory of natural religion, which is supposed competent to turn the world from darkness to light and from the power of Satan to God, has no foundation in truth. There is neither internal nor external influence, to awaken the dead to spiritual life. We are confident that history exhibits no example of one transformed in heart and life, by unassisted emotional nature, nor from observations upon the world without. Paul, in fact tells us that, "The natural"—animal or fleshly—"man receives not the things of the Spirit of God, for they are foolishness unto him, and he cannot receive them, because they are spiritually discerned."

Being then more than satisfied that there is no internal nor external, or earthly influence to bring the wandering back to God, we must look to an influence above man, above nature—greater than the wisdom of the world can give, to bring a lost world back to God. Nothing short of some direct agency from above, nothing short of spiritual power, can quicken the dead, and bring back the straying sons and daughters of earth, to the house of God. In reference to the manner in which our Creator influences the heart of the wicked, it is only necessary to repeat what we have already expressed in different forms. God addresses the wicked spiritually. He is spirit, and those who worship him, must worship Him in spirit and in truth. God "*draws*" the lost to him by teaching them spiritually. John 5, 44, 45. The full story of redemption is told in these verses. God has spoken through his prophets and apostles to the world, and has employed no moral or spiritual means to improve our race, beyond that exerted in the mission of the spirit through the church.

It may be well to inquire as to the grand essentials of religion. Light from above is the first element. It is the moving principle—the power that turns the lost from the downward road to perdition to God, and things divine. In answering the Pharisaic lawyer the question, "Which is the first and great commandment?" our Lord said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and all thy mind. This is the first, and great commandment. And the second, is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Mat. 22, 34-40. It should be noted that the service here required, engages all the mind, heart and soul; and they cannot be right and the body at the same time, very far wrong. Under the law, there was much

to engage the mind, and the affections of the human soul, but under the Gospel of Jesus Christ, "the law of the spirit was to be written in every soul." Now, we need no new teacher. The spirit has inscribed upon the tablet of every willing heart, "all things which pertain to life and godliness," and consequently, we need no further teaching. Service from the heart, in obedience to this teaching of the Holy Spirit, is the only acceptable worship of God. The Savior to Satan, quoted the scripture, "thou shalt worship the Lord thy God, and him only shalt thou serve." Mat. 4-10. This, it is true, was all that was required under the law, but all worship now, is "in the name of Christ." Hence, no prayer or exercise is acceptable to God, but that which is through the name of our great High Priest above. One who spoke as the spirit dictated said, "Pure religion and undefiled before God and the Father is this; to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." James 1, 27.

The Greek word, (*Threeskeia*,) translated religion, in this passage, is found but in four passages in the New Testament, and their recital, in order may throw some light on the subject. Paul, in Acts 26, 5, spoke of the "straightest sect (*Hairesin*-heresy) of our religion." From this, we understand that Paul, claimed, anterior to his conversion, the Jewish as his religion. He also speaks of "the worshiping (religion) of angels" Col. 2, 18, and James refers to a "seeming religion, which is vain." In each passage, the only idea is that of worship. The religion or worship of angels; the worship of the strictest Jewish heresy and the hollow hearted and vain religion. But in striking contrast with these, the Apostle, introduces for the first and last time in the Bible, "the pure religion," and that which is "undefiled before God."

While the true religion doubtless, involves at all times the idea of reverence for God it ought to be understood, that a mere feeling of devotion, without authorized acts of devotion cannot constitute the pure religion. The soul inspiring acts of religion, are those ordered by our Heavenly Father. We find the word *worship* in our version of the Bible, first used by Abraham, when he said to his young men at the foot of Mt. Moriah, "Abide ye here, and I and the lad will go yonder and worship." Gen. 22, 5. Religion or worship in this instance, was a most disagreeable and heart rending labor. It was the sad act of sacrificing an only, and well beloved son, but it was God's order, and Abraham never

faltered. This faith strengthened him to the service, and from this test of his loyalty, he was honored as the father of the faithful. Religion consists, not in doing what seems to us fit, wise, expedient, or appropriate; but in performing from the heart, whatever we find written by the spirit of God, in the Holy Scriptures. This, and this alone is the religion, in which we are to live and walk, and in the obedience to which, we have the promise of eternal life. All service through worldly wise organizations, is but "will-worship." Having now the two factors, History and Religion, defined with perhaps, sufficient clearness, it will be proper to give special attention to the subject of "*Sacred History*," so far as it existed anterior to the birth of the church of Christ. This will require at least a bird's eye glance at all that is known of a sacred character, from the creation to the first pentecost after the death of our Lord.

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## ELEMENTARY STUDIES—No. 2.

### "TO THE WORLD."

WHILE we are authorized to say that, "God made the world, and all things therein; and hath made of one blood, all nations of men, for to dwell on all the face of the earth." Ac. 17, 24-26, we are fully authorized to declare that, not all who are in the world, are of the world, or are worldly. From the creation, we have abundant evidence that two classes, two manner of people,—saints and sinners—the righteous and unrighteous—those who lived in the fear of the Lord, and those who did not, have existed in the world. The people in one class, follow their own ways, obey the dictates of their own passions; whilst those of the other class deny themselves—restrain their impulses—bring into sub-ordination their feelings, and, "are not their own." The former look not to heaven for blessings, and feel no responsibility to God, for their character in this life; but the latter, never take their hearts from their responsibilities to "Him, in whom all live, and move and have their being." The line that divides these classes, may not be very broad, but it is as deep as eternity, and cannot be passed, except upon a blood cemented, and consecrated bridge.

Those who are not on the side of God, who belong not to the heavenly family, belong to the world—are denominated worldly, and are in a state of condemnation and death. Many of them, "are without hope, and without God in the world."

The people of the world, were not worldly by creation. At the dawn of creation, there was nothing to annoy, or the slightest cause of unhappiness. Perfect innocence prevailed, and the Heavenly Father, simply claimed the right to direct his creation. The laws were few and plain. Their meaning was not multifarious, but one, and easily comprehended. In God's image, man had been created, and the Father said, "Be fruitful, and multiply and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Man was also constituted, the owner and heir of the mineral and vegetable kingdoms; and all that God had created, was pronounced, "*very good.*" It pleased the Lord to "Plant a garden eastward, in Eden, in which he placed man and his help meet, to dress and to keep it." Gen. 2, 8-15. In this state, the first happy pair, lived free from sickness, hunger and suffering. Death, to them was a stranger, and a living fountain rose in Eden, to add to the comfort of the joyful residents. God as a Father, thought proper to test the love, faith, and loyalty of man. This was done by placing before Adam and Eve, a quite innocent and very simple prohibition. "Of every tree of the garden, thou mayest freely eat," said the Father, "But of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof, thou shalt surely die." That is to say, "While thou art disposed to walk in the integrity of thy heart, confide in me, and live innocently—thou shalt own and rule the world; but in the day thou doubtest my veracity, my faithfulness and my love, and especially, when thou shalt put forth thy hand, to touch what is forbidden, thou shalt forfeit thy ownership of the world and its treasures;—all shall be put under the dominion of another, who shall rule as the prince of this world, as indeed the god of the world, and thou shalt become a suffering, dying creature; and dying, thou shalt continue to die, all the days of thy life, till thou return to the ground from which thou wast taken." We learn that, the arch enemy, soon approached the woman, in most fascinating strains, and by logic, rhetoric, and hypocrisy, deceived her. She prevailed with her husband, who knew better, than to yield to natural impulses, but at the risk of losing all that was dear, except

life, they defied God, partook of the forbidden fruit, whose poisonous taste, brought death upon the world, and all our woes.

From that sad day, man has been a poor, and dying wanderer on the earth, without a permanent home, and has continued to "die daily," and yet he has not been without hope.

The families of the earth were long suffered to walk as seemed to them good, but "In the fullness of time, God sent forth his son, born of a woman, born under the law," not only to redeem them that were under the law, but to take down the "middle wall of partition," that stood between the Jews and other nations, and to provide redemption from Satan, to all who will accept deliverance. Such as renounce their allegiance to the world, to the god of this world—indeed renounce themselves—and "put on the Lord Jesus Christ," are said to be "delivered from the power of darkness, and are translated into the kingdom of God's dear son." Col. 1, 13. Such are the saved, sanctified and accepted, as the Lord's people. All others, save those who have not sinned—such as infants,—who have not known God's law, or corrupted themselves—have sold themselves for naught, have become worldly, and are to all intents and purposes, not only lost, but are in that state of condemnation, which contains no one of pure heart and life. In the kingdom of this world, the Lord has no people. All travel the broad road down to death and misery.

Still, God loves the world, and has given his Son to die, in order to open up a "high way," which may be sought and found, by the world. It is the will of the Father, that all should be saved and yet, God cannot and will not save his enemies, but upon terms in which he can be honored in their salvation. At the head of this essay, we intimated that, our purpose is to address our remarks to the world, to our kindred, and our fellow citizens of earth, who know not God, and who cannot look up in confidence, that they have a rich treasure secured for them in a better world than this. But we may be asked, what have we the sacred right to say to them who are without? Before attempting to answer this question, we feel it due to our friends of both classes—the saved and the unsaved—to specify some things, which we have no right to promise the world. With this negative sort of statement of elements, before our readers, it is possible our labor will be much abridged, in presenting what we consider strictly applicable to the world under condemnation.

Inasmuch then, as the wicked in this life refuse to believe in God, and utterly deny the authority of the Lord Jesus Christ, we have no

right to promise them, "the rest which remains for the people of God." It is said that, hell was not intended for men of earth, but as a prison house for demons; and we may with equal authority, yea much greater authority say, that heaven was not, and is not intended as the dwelling for the ungodly, but is the eternal home of all who are educated for mansions of purity. The practice of funeral preaching, is frequently productive of much evil. When preachers, regardless of the absence of faith and purity in the deceased, for pelf, or for the purpose of reconciling the living to the loss of friends, attempt to impress them with the thought that, they are in a happy state, they not only make null and void all the principles of spiritual purity, but they also license and encourage the wicked to offend the Majesty of heaven and earth with impunity. It is a false and dangerous conclusion that our Heavenly Father, wills the condemnation of any of his creatures, and yet, we rob God of all that could inspire respect for Him, when we are not perfectly reconciled to his dealings with such as refuse to pay him homage. In regard to rewards according to character, we should always be ready to say, with Abraham, "Shall not the Judge of all the earth do right"? We dare not therefore, encourage our friends of the world to look for happiness in the future, while they obstinately refuse to reform. May we not encourage the world, to "*mourn*" for salvation? The Savior pronounced a blessing to his disciples, who should mourn his death, but Peter at the proper time, said, "Blessed be the God and Father of our Lord Jesus Christ, who has begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead." The saints are also authorized, "To weep, with those who weep, and rejoice with the rejoicing;" but we find no blessing pronounced on the wicked, for mourning and distress.

Is it not our duty to say to the world, that all men should look for the Good Spirit to enter their hearts and convert their souls? The Savior said, "The world cannot receive the spirit." Jno. 14, 17. The impure and deceitful heart, must be cleansed from corruption before it can be a fit habitation for the Holy Spirit. Paul says, "the Spirit is given, because they are the Sons of God," (Gal. 4, 6,) and if so, it is not to make christians, but to fill the christian heart with spiritual joy. It is difficult in the present state of religious impressions, to satisfy the people that, it is not the privilege and duty of all mankind, to approach the Father, in the name of the Lord Jesus Christ, in the confidence that blessings are promised. Not unfrequently, are persons who make no profession of the re-

ligion of Christ, in marrying, required to promise, in the name of Christ, to live in a specific manner. Not long since, a regular Doctor of the church, propounded to us in writing, "Do you not teach that, the vilest men of the world, are fully authorized to pray to God, in the name of Christ"? Persons without any correct information on the subject, are almost certain to answer in the affirmative. Let us look at this matter without prejudice. There was, what was called, "a rebellion," in the Southern American States a few years since, which, those who supported the government, maintained, amounted to an entire renunciation of the constitution and the laws. With the supposition that our people had fully renounced the government, those in power made the grave charge that, all such had placed themselves beyond the protection of the government; and to this day, many, on that ground alone, are disfranchised—the government has taken from them their property, and utterly refuses to pay them for their life long earnings. Still, if the charge of having abandoned the government is true, (which is sternly denied) then, the conclusion that our people, can by right claim no protection from the government, is also true, beyond all controversy. Under the operation of the rule, whether just or unjust, that many citizens became aliens in fact; they can ask nothing in the name, by the authority of, or as citizens of the government. In the present state of affairs, who could affirm that any southern officer, has the right to perform any act as a citizen of the government? By sufferance, thousands of honorable gentlemen are permitted to remain on the soil; legally debarred from the privilege of citizens, whose self respect, and god-like manhood, will not suffer them to petition in any name, or under any pretence whatever for office, official patronage, or any immunity to which an alien is not entitled. These disfranchised persons, would not so far insult the government, or its directors, as to intimate rights in the civil compact, without a change of relations. The well instructed and well disposed of this class, know full well the only honorable condition upon which they could assert the rights of citizens to office, or feel themselves elements of the government. Full, free and voluntary amnesty, on the part of the government can alone enable a single one shut out from the honors and privileges of citizens by law, to take his position as a citizen, with the rights of governmental emoluments and honors, office and place, as one who can look to his government for protection. But suppose the disfranchised should refuse to accept amnesty upon honorable terms? would it not indicate rebellion, and

unfitness for the privilege of citizens? Still worse, if the disfranchised should persistently oppose, in word and action, all the merciful entreaties of the government, and yet, impiously petition for governmental profits and honors. What, we ask, is the condition of a world in constant rebellion against the government of God? There are two kingdoms. The first is of the world and is worldly, and is presided over by the "god of this world;" while the second is, "*not of this world*," and is presided over by the Prince of Peace. All the members of the "kingdom of darkness" have been warned as to their miserable doom, if they forsake not their king and kingdom; and they have been affectionately invited to accept, amnesty upon honorable terms, without money and without price. The only condition required, is true loyalty to our King, and a faithful support of the government.

Suppose now the citizens of this world obstinately refuse to accept the terms, and still voluntarily remain in the kingdom of Satan, what right have they, what right has any one of them—the very best—to offer his petition to our Prince, for the honors of his government, while refusing expatriation from the government of Satan, and failing to take the oath of allegiance to King Jesus? We cannot imagine how it is possible for any one, who examines the matter, can come to the monstrous conclusion, that aliens from God—enemies by wicked works—and such as have not renounced the devil, have not been delivered from the power of darkness, and been translated into the kingdom of "God's son," can presume to address God, in the name of his Son. "They turn away the ear from hearing the law, and their prayer is abomination." Prov. 28, 9. These things we have said, to show, if possible, the true position of saints and sinners before Heaven and earth; and to intimate to our friends of the world, a most glaring error, as to their commonly supposed right to ask for the immunities of a government, to whose authority they have not submitted. Regarding the matters in which we are assured, that we, have no right to encourage the world, we suppose we have said enough to give a pretty fair statement, and yet it remains for us to call attention to some things in reference to which, all the world possess inalienable rights. God is the Father of all. He is the Father and friend of all, while he is an especial Savior to believers, he is in a wider sense, "the Savior of all men." It is in God we all live, and move, and have our being, and by Him all are preserved. By nature, all belong to God; but, in consequence of sin, the wicked have been delivered over to Satan. They are

bound as prisoners, under the sentence of death, but still the Father in Heaven, has sent his Son, to offer reconciling conditions, with full pardon and adoption into the spiritual family. God spreads abroad his hands, and invites aliens to come to Him, through Jesus the mediator of the new covenant. He has sent a message of peace and salvation to the lost, and promised that all who will "take his yoke, and learn of him, shall find rest to their souls."

The last and great commission runs, "Go teach all nations," "Go into all the world and preach the Gospel to every creature." The invitation is to all, but blessings are promised to none who will not hear the Savior, renounce the devil and sin—abandon the precincts of the enemy—and accept the salvation of the Gospel, as stipulated by the all guiding spirit, that proceeded from the Father, but still animates the body of Christ, and will finally quicken the saints in the resurrection into life.

## TO OUR READERS.

SHOULD you be fully satisfied, dear brethren, and respected friends, upon proper examination, of the RELIGIOUS HISTORIAN, that it will prove a valuable auxiliary in the Master's cause, present its claims in confidence to your associates.

Back Numbers of THE RELIGIOUS HISTORIAN, will be furnished to all new subscribers, and sample copies sent whenever desired.

We shall endeavor to improve in our typography as we go along, and feel thankful for any suggestions that our friends may make.

## TO CORRESPONDENTS.

WE should be gratified to hear from our fellow laborers, and brethren, in reference to all matters of a spiritual character. The heart and life are much improved by the personal interest of associates and brethren. Alone, we make but little or no progress towards the Heavenly land.

## PURE INFLUENCE.

GIRLS may command the respect and affection of the wise and good, by exerting a pure influence. How desirable they should do so. Those act best who think before acting—try to act correctly, and feel that God has called them to benefit others. When I look back, I remember girls and young men too, who were entirely influenced by those around them. They had no fixed principles of their own, and they could so easily be led into wrong paths. It was the case too, that they could be made better by those who were good and pure. There are many of the same disposition still, and christian girls should remember it. They should study the character of their young friends, and lend their aid when it is needed. A word of kind admonition from a gentle christian girl, given in proper season, may save a young friend from much that is wrong, from the wine cup, from strong drink, from crime and self murder at the last.

There are many with breaking hearts, caused by wrong doing, that might have been won to goodness, by the influence of women thoughtful of duty to their fellow beings. Oh! that christian girls would consider their words and actions, and remember they assist in leading others to the bliss of Heaven, or to the torture that never ends. How pleasant to think, "I exerted a good influence with this friend. I kept that one from wrong." "I led another to obey the Savior." They can enjoy the pleasure of such reflections, while youth and beauty are still theirs. A girl never appears so engaging, as when she is making efforts to do good, and to lead others in the way of virtue and goodness. Remember, dear girls, you can, when governed by the religion of Christ, exercise an influence that will shed purity and happiness over many lives. It will bring back the erring—will instil the love of God into hearts before un-warmed by its cheering influence. The effect upon your own characters will be as dew to the flowers, as rain upon the mown grass. There will be comfort in sorrow, and death at last, will bear you to the rest prepared for those who have exerted a pure influence, and have done good in this world of sorrow.

C. F.

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"THE word of God is to the spiritual world, what the Sun is, to the natural."

## "PECULIAR VIEWS."

WHILE it is the pride of the weak to boast of "Peculiar views," strong men in the Lord, are quite satisfied with the common faith of all christians. If we intended to inflict a severe wound, it might be most successfully done, by hinting that, the person entertains, "peculiar views," upon vital questions. This would be sufficient to destroy all confidence with regard to the competency of the individual to think correctly, or act in a proper manner. It may be urged that all persons have the right to think as they please, npon the subject of religion; and act as may seem right in their own eyes. In reference to spiritual questions, we have not the authority to reason, theorize, or employ our own thoughts. God thinks for us, and in the light of His countenance alone, can we think and act in a proper manner. Touching the question before us, Webster informs us that, "a peculiar view" is, "that which belongs to, or is found in one person or thing, and in no other." While the blessings of the christian religion are all free, there is no one that, can belong to one person, and to no other. Christians, are called "a peculiar people with reference to the world," but the idea of a "peculiar" christian, would be preposterous in the extreme.

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## ELEMENTARY STUDIES.

THE Apostle to the Gentiles, according to our version of the New Testament, exhorted the Hebrew brethren, to "Leave the principles of the doctrine of Christ, and go on to perfection." He. 6, 1. It would be better to say, "Therefore, leaving the *beginning* of the doctrine of Christ, let us go on to perfection." There is no science or subject, worthy of our attention, that does not have a beginning lesson. The young mind must comprehend the meaning of the alphabet, before it will be possible to understand the value of syllables or the meaning of words. The whole secret of correct reading is acquired, in learning to pronounce words, with the perfect understanding of each. A failure to read understandingly, is the main cause of the monotonous

style, of most readers and speakers. Good reading should be the study of youth, and should always be considered the most valuable part of education. It very much resembles good music. Few persons in a whole life, have it in their power to hear the finest character of music; and very few have the privilege of hearing good readers and speakers. It may be added that, we seldom meet with accurate thinkers, and especially, correct thinkers upon the subject of religion. There are very good reasons for the general failure of our contemporaries, to think as they should, with regard to matters spiritual and eternal.

In the first place, many from their childhood, are impressed with the idea, that religion is a profound mystery; and it is therefore, not intended that any one should understand it. With this impression, no one can have the confidence even to attempt to think upon the subject with the hope of seeing any thing clearly. The Savior said, if they would believe, they might say to this mountain, "Be thou plucked up, and planted in the sea, and it would be removed." This was saying that, to persons of proper resolution, there was scarcely a labor too great to be undertaken. Utter darkness rests upon every page of the sacred oracles, to all who possess not the confidence that, the Bible was given to the people as a revelation, that needs no interpreter. Its lessons are so simple and perspicuous, that even "fools" shall not "err" if they have the confidence, to strive to see the true light, intended to enlighten every one that comes into the world. We once witnessed the unsuccessful effort of the son of one of our greatest statesmen, to survey a small plot of ground. While he perfectly understood the Mariner's compass, the length of the chain and the number of chains to the acre, he failed because he could not find the *starting corner*. Years of dilligent labor did not enable him to accomplish his purpose. If we are not mistaken, we have seen persons who could recite from memory, large portions of the Bible, and, indeed had anxiously labored to acquire a knowledge of the truth, without success.

When one reads the Bible without knowing how to read understandingly, there is not much probability of making very considerable acquisitions. He who reads with the idea that, it is a sealed book, intended to be studied successfully alone, by men called to the work, or by profound scholars only, will not likely see very far into the subject of religion. Whoever reads with Romish, Calvinistic, Armenian, Universalian or other partizan glasses, will fail to see the true teaching of the spirit. They all

confuse and give colorings calculated to conceal the truth.

When a Romanist reads, he is most generally seeking proofs—mere texts—to establish his creed. The Calvinist and all partizans in fact, read to sustain their doctrines. They proceed upon the supposition that their creeds, are independent of the Bible, and consequently, they have but little further use for the scriptures than to prove that, their respective systems are infallibly correct. We are disposed to think with the license, to quote the scriptures, as the "*Westminster divines*," and others have done, without regard to their connection; but to pick isolated passages as we see proper, there is no doctrine so monstrous, that we cannot prove it by the Bible. On this plan, we could write the first article of our creed, "*There is no God*," and prove it by the Bible. We find these identical words in the sacred oracles, but we quote them without their connection, and as the Savior said, we "make the truth of God a lie." David intimated that, "the fool has said in his heart, there is no God." Ps. 14, 1. This style of employing the word of God, not only "makes the truth a lie," but should be called, a profane use of the Bible. For illustration, at a recent discussion of religious differences, a member of a respectable denomination, and no doubt a clever gentleman, to prove that the kingdom of heaven, was fully established before the death of our Redeemer, very triumphantly quoted the words of the dying Jesus, when the last insult had been offered, and the last pang had been endured, he exclaimed, "It is finished," and gave up his life. This seems to us almost unpardonable ignorance and profanity. Text preaching, without regard to the *intended* use of the words employed, evinces great recklessness, irreverence, and a trifling with things sacred. There is, however, a plan of reading, that will scarcely allow one to miss the truth. To read profitably, we must deny ourselves—renounce ourselves —or consider and feel in our hearts, that all spiritual light is through the sacred Scriptures, and we should look into them as embodying the mind of our Heavenly Father, to his creatures of earth whom he loves and wills to save.

In this course, we should not take up the Divine volume, as a mere text book, to cull from it, passages to prove our creed, but solely to *learn* what the scriptures say. It will be remembered that great blessings are promised upon such as "believe on the Savior as the scriptures say," and our Lord prayed that, "All who should believe on Him through the words of the Apostles might

be one, as He and the Father were one; that the world might believe that the Father had sent the Son to be the Savior of the world." In our first lesson, we must also learn to "rightly divide the word of truth," that each may have his portion in due season. Were teachers to exercise no more discrimination, in rightly dividing the studies of their pupils, than preachers generally do in their sermons, they would be turned away from our schools as madmen. Sermons upon passages which have no reference to the christian dispensation, are not likely to enlighten the people of our age. In the further prosecution of our purposes we may be able to point out the intended divisions of the Sacred Oracles, and to show the beginning lesson for each class of readers.

## THANKS DUE.

In issuing our Prospectus, we in good faith solicited the critical assistance of our friends. Several have most nobly responded; but Bro. Dr. J. T. Barclay, of Ala., and Bro. Thomas Holman, of New York, City, have brought us under obligations, which we may never be able to repay. They both give us unmistakable evidence that, they love the cause of Christ, and ardently desire our success. The former has suggested various improvements of great value; and the latter has offered such aid especially in the Typographical execution of the work, as cannot fail to be of incalculable advantage.

## LIVING ISSUES—No. 2.

When we intimated a purpose in our first number, to call attention to various questions, which did not seem immediately connected with the main purposes before us, we had no thought of attempting labored disquisitions upon any matter, which would not serve a valuable purpose in illustrating some portion of the Christian Institution. It is true, that in regard to most of the questions to which we alluded, we contemplate but little more,

than clear statements and conclusions. With reference, for instance, to the first mentioned, viz:

### CHURCH AND STATE RELATIONS.

We deem it not important to occupy a very great amount of space, and yet, it is absolutely necessary to understand fully the purposes in Divine wisdom, of each character of organization. The important question is to determine, if there is any direct and necessary connection between church and state.

The state is worldly in its origin, and operations, while the Savior informs us that his "kingdom is not of this world." The state is under the dominion of "the god of this world." All human governments including their constitutions, laws, regulations, directors, managers, subjects, wealth and powers, belong to "the prince of this world." Hence, the state so far as we can discover, has no right of prescribing rules and regulations for the organization of which Christ claims to be Head and sole governor.

The state has no right to appoint church ordinanees, impose fasts, thanksgivings, prescribe prayers, or in any way meddle with things spiritual. The founders of our government seemed to have fully comprehended the independent character of both church and state; and hence, in the creation of the American fabric, the state only claimed the right to take charge of matters worldly. The property belongs to the state, and is to be managed by her agents, and the state is also responsible for the good order of her subjects and sojourners in her borders. While the members of the church live in the world, they are not of the world; and the church was not intended in any respect as a worldly agency. Its mission is, first to save the soul from sin; and secondly, to educate her children for immortality. In primitive days, the church of the First born, assumed not to control those without; but ardently labored to win souls from the empire of darkness, and induct them into the empire of light. The church was not established by violence, and consequently, employs none but moral agencies to benefit society. Her Head, and strong stay, is spiritual; her government is spiritual, her subjects are all spiritual, her work is all spiritual, and the purpose of the Almighty is greatly to improve the condition of her members on earth, and finally transplant them to mansions, not made by hands, eternal in the heavens.

## THANKS.

To our Sisters in several States, we tender our heartfelt thanks for their zeal in distributing the HISTORIAN. We do not intend to say, that our brethren have not done well. Many have manifested a will to work, without earthly gain, looking to the reward awaiting the faithful above. We trust our friends, and the friends of our Savior, will diligently strive to bring their worldly, as well as their spiritual associates under the influence of our Holy Religion. Beloved, we have but a short time to work. The night is near.

## NOTICES OF NEW BOOKS, &C.

WE regard it in keeping with our purposes, to furnish our readers each month, a short chapter of notices of Books and Publications, devoted to the subject of religion.

1. Thomas Holman, Corner of Centre and White Sts. N. Y., has kindly furnished us with One Hundred and Forty Pamphlets and Tracts, all written by men of good position, and most of them, eminently qualified as teachers of the christian religion. So far as we have looked over these welcome vfsitors, we have found them; generally sound as to sentiment, and well calculated to lead inquirers into the way of truth. Brother Holman certainly has shown fine discrimination in his selections, and good judgment, in the style of his publications. "Tracts, assorted or otherwise, will be sent pre-paid, at the rate of 800 pages for one dollar." We most cheerfully commend Brother Holman's Tracts and Pamphlets to our friends.

2. *The Christian Quarterly*, Edited and published by W. T. Moore, of Cincinnati, Ohio, we welcome amongst our valuable exchanges. The Number for January 1872, is on our table. The mechanical execution of this work, is unexcelled by any other Quarterly in America, or in the English language. The articles were written by teachers of acknowledged ability, and we are gratified to be able to say, that sofar as we have had an opportunity of examining the work, they were prepared with much care and sound discrimination. The literary ability of the writers, in our judgment, is not inferior to what is displayed in the best

works of the country, and we hesitate not to say, that so far as Theological accuracy is concerned, there is not a Quarterly in any language, equal to it. We may however, have occasion to criticise some of the essays; but it will be with a view that all human compositions are imperfect, and our own productions are liable to criticism. We think the Quarterly should have a very wide circulation among the friends of truth. Terms $3 a year in advance.

3. We have before us a volume of 314 pages from the press of J. B. Lippincott & Co., of Philadelphia, by Elder H. W. Middleton, Panola, Miss.; with a respectful letter from the author, asking us in a very kind manner, to give our views with reference to the matter put forth. Brother Middleton, is a member of the Baptist church, and is very much respected by his acquaintances. A critical review of the book, we will not attempt, but will cheerfully give a concise statement of its contents, and most frankly tender our conclusions. The work exhibits a hard struggle between Armenianism and Calvinism—systems which we consider entirely speculative; and therefore, of no value whatever. The author sets out with the opinion,

1. That man was created in "The moral image of God," but by sin, "Lost his moral life in Adam," which he elsewhere, denominates, "The faculty to love God."

2. The state of man in consequence of sin, is "spiritual death, in which man can do nothing, till made alive by the Spirit." "The grace, which saves, is a physical, or direct agency of the Holy Spirit to bring the sinner to Christ." p. 165 "The Spirit forces the mind to yield to truth." p. 168.

3. The terms of salvation are, "Repentance and Faith," p. 174, both produced by "Regeneration of the Holy Spirit," p. 218. The author asks, "How can we distinguish between repentance, regeneration and saving faith." "Each of them is clearly regeneration, and each producing the others." "Regeneration is the work of God, through the spirit, producing repentance and faith." p. 208.

These quotations are sufficient to show, that our author is quite sound in the doctrines of his church; but candidly, while we would by no means, offend our esteemed friend, we must assure him and all others who may feel the slightest interest in this character of theology, that we do not consider a single item of the system as set forth, authorized by the Sacred Oracles. To our vision, the whole scheme, is one unbroken tissue

of errors and contradictions; and yet, it would be gratifying to us, to commend the work, with its doctrines to our readers; but as we regard the whole system, from its Alpha to Omega, not only false, but subversive of the way of salvation presented by Christ and his associates. We can find in our heart, not a single word of commendation. Towards the author of the book, we entertain the kindest feelings, and humbly trust that, he may yet see proper to exchange these very repulsive speulations, for the far better lessons furnished by the Spirit in the New Testament.

## SUGGESTIONS.

SUCH of our brethren as enter with us heartily, into the purposes of our publication, can be of immense service to us, and to the cause of Christ, by furnishing us such thoughts and suggestions as to them, may seem considerate and useful. Effort—constant effort, is indispensable in order to growth in grace. We have barely time, when it is all wisely employed, to prepare for the rest which remains for the people of God.

## TO EDITORS.

WHILE we regard it not wise, or becoming, to publish complimentary notices of our paper, by various Editors of Journals, both religious and secular, we feel it due to all, to say that we fully appreciate their kindness; and should it ever be in our power, it will afford us very great satisfaction to speak a good word for them.

## WHY TRUTH IS SUCCESSFUL.

THE truth of God is effective only when it is spoken in the love of it. Teachers never convert men by fault finding. It is true, the dangerous tendencies of sin might be advantageously urged upon the enemies of the Savior; but the heart, is always won by the love of God. Whoever is saved by the Gospel has become familiar with the life and actions of the Blessed Redeemer.

THE

# RELIGIOUS HISTORIAN,

## FOR 1872.

In the belief that there is a great and fruitful field of Christian labor, not fully occupied, we have established The Religious Historian, for the purpose of re-examining *the Elementary Principles of the Christian Institution*, and of giving our energies to *Church History*, as revealed in the Bible, found in the world's history and set forth in Denominational records. All matters of a practical character, connected with the Church of Christ, shall have due attention, and Education, especially, will come under revision.

**TERMS:**

The Religious Historian, will be issued in Monthly Numbers; of 32 pages, neatly covered, at One Dollar, per annum in advance. Publication Office, at the old stand of John T. S. Fall and Sons, Nashville, Tennessee, Corner of College and Union Sts.

Exchanges will be sent to Franklin College, Tennessee.

T. FANNING, Editor.

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